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RELIGIOUS MISCELLANY.

For the Boston Recorder and Telegraph.

PROGRESS OF MORAL SENTIMENT.

There is a declaration of the late Rev. John Newton, which has often struck me as very remarkable. "During the time I was engaged in the slave-trade," he says, "I never had the least scruple as to its lawfulness. I was upon the whole satisfied with it, as the appointment Providence had marked out for me; yet it was, in many respects, far from eligible.—I considered myself as a sort of *goat or turnkey*, and was sometimes shocked with an employment that was perpetually conversant with chains, bolts, and shackles. In this view I had often petitioned in my prayers, that the Lord, in his own time, would be pleased to fix me in a more humane calling."—See Newton's Works, Vol. I, p. 98, 97.

Mr. Newton had been employed in the slave-trade eight or nine years. During the latter part of this time he had been a pious half of his life. He had often prayed, as he informs us, that the Lord would fix him in a more humane calling. He had often prayed also, doubtless, that the Lord would enable him to do to others, as he would have others do to him. And yet, while making this prayer, he could subject his fellow beings to "chains, bolts and shackles," and tear them from all the endearments of home, and convey them to distant countries, and sell them into hopeless bondage! And, what is more, he could do all this, and not have "the last scruple as to the lawfulness" of his cruel employment! And when he left it, he left it, not because it had been lawless, but from other causes.

Some will almost deny him the Christian character, while acting in a manner so inconsistent with the principles of religion. Yet this would be rash. During the latter part of the time, he was a man, as there is good reason to believe, of some genuine pious feelings.—And there may have been others in his day, possessing the like character, engaged in the like employment, and laboring under the like blindness as to the wrong which they were committing.

Our wonder is excited in view of these facts. Such has been the increase of light, and such the progress of moral sentiment, that practices of this kind could not be pursued at the present day by those who have embraced the religion of the gospel. Every man of enlightened piety, and even of common humanity, looks upon them with abhorrence.

But are there not some things practised at the present day, upon which succeeding generations will look back with something of the same surprise, with which we look upon the slave-trade? Will it not be the case, as light and moral sentiment increase, that war will go into desuetude, and be considered only as a practice of a dark and barbarous period of the world? On this subject no small change in public opinion is already effected. This change, we may presume, will go forward. The inhabitants of some future period will look with perfect astonishment on the bloody contests of preceding ages. When they learn that Christian has been arrayed against Christian, and that in some instances those who have been hopefully the genuine disciples of the same Savior, have imbruted their hands in each other's blood, they will be at a loss to find a solution of such conduct. How the vain pretensions of civil authority, and the false glare of military pomp, should have made needless war innocent, and the murders connected with it a matter of praise, and drawn into the ranks of the contending parties the Prince of peace, will be scarce able to understand.

In like manner, we may presume, duelling will be viewed with increased abhorrence. And especially will the friends of religion and good order avoid the sin of promoting to office men who are guilty of this practice. As there has been a progress of moral sentiment respecting slavery, and war; so there will be respecting this petty private war. And doubtless there is moral sentiment enough now on this subject, if it could be brought into combined operation, to produce the most desirable results. If the friends of religion and good order in this land, would resolve that no duelist should have their vote for any office, the measure could not fail to be deeply felt. They are sufficiently numerous, it is believed, to turn the scale, in almost any instance, against the bloody candidate, in favor of him whose hands are clean. And such a manifestation of public sentiment would be the most effectual check to the evil. And the day is fast approaching, when it will be a matter of wonder that the pious and virtuous have so long slumbered over this subject—that they have so long heedlessly put honor upon the man, and intrusted the interests of their country with the man, who is guilty of the blood of his neighbor. Your readers are aware that there is an association of gentlemen commenced in Charleston, S. C. with a view to take some measures to awaken the public attention to this general question. May there be co-operation in every part of the land, and may every wise endeavor be attended with

far. But let the subject be examined, and see what attention it ought to receive.

On the subject of theatres, a correspondent of yours has lately made some remarks, involving the same general principle with the sentiments which I am now advancing. I doubt not that the views of that writer will be realized.

[To be Concluded.] A.

For the Boston Recorder and Telegraph.

DOCTRINAL TRACTS.

MESRS. EDITORS.—I was pleased with the remarks of "a brother Paul" in your paper of April 19th, in the communication headed *Pedobaptist Tracts*. I have for several years wished that a doctrinal Tract Society might be formed, which would publish and circulate without restraint, Tracts in vindication of those sentiments which are most important, and which are by other denominations opposed. The doctrines of the gospel are the foundation of all experimental and practical religion, and were viewed all-important by the reformers, our puritan forefathers, and other great lights in the church, who were ever ready to "contend earnestly" for them, and to make every sacrifice in their defense. The celebrated Whitfield calls the doctrine of election a precious doctrine, and urges a strenuous defense of it.

But in this day of charitism, many seem disposed to give up the great doctrines of the gospel, or at least not to defend them, or to bring them much into view, lest it should interrupt that harmony and union between different denominations of Christians, which they appear to desire. They do not indeed as yet include Unitarians and Universalists, or view them as evangelical Christians. But then they view those as evangelical who reject some of the peculiar doctrines of Calvinism, and are cultivating a union with them. And to prevent an interruption of this union, these doctrines must be kept out of sight, or mentioned only incidentally. Some years since, several denominations, in a western state, formed a union, one article of which was, that they should not, at their meetings, bring into view any doctrine whereby they differed. A very respectable clergyman, being called to preach before a society, composed of different denominations, observed that he "supposed the ground, on which they met was in some respects neutral ground. He therefore considered himself as precluded by the occasion from bringing into view some doctrines, which he believed to be of vital importance, and which, in other circumstances, he should have regarded it as a sacred duty to exhibit."

And the Am. Education & National Tract societies seem to be acting in some measure upon the same principle, and wish to unite in them as many denominations as possible, and not to discuss or bring prominently to view those points, on which they differ. Hence there seems to be great need of a Doctrinal Tract Society. For other denominations will not take this neutral ground. The Baptists have a Tract Society, which will not give up the privilege of publishing Tracts in favor of their peculiar sentiments. The Methodists have their Tract Society, designed to propagate their sentiments and to oppose Calvinism. And let any one read No. 35 of their Tracts, and he will see with what warmth Calvinistic doctrines are opposed. And shall we be silent, or blame others, for vindicating their sentiments, if they think them agreeable to scripture, or accuse them of sectarianism for doing it? So long as any esteem their own denomination the most pure in doctrine and practice, they must desire that it should prevail; and have a right, in all proper ways, to disseminate its doctrines. And while we allow them this liberty, shall we not vindicate our own sentiments and practice, which we deem scriptural and highly important? If we do not, what may we expect will be the consequence? The human heart is naturally opposed to the soul-humbling doctrines of the gospel, and is disposed to reject them. But if they are clearly taught, and the understanding is enlightened and convinced, the understanding and conscience will be on the side of truth, and oppose the corrupt bias of the heart. But if the mind is left unformed upon these doctrines, what will prevent the prevalence of error? Let therefore candid, but convincing doctrinal Tracts be printed and generally circulated. PETE.

For the Boston Recorder and Telegraph.

SOCINIAN CONVERSIONS.

MESRS. EDITORS.—It is no uncommon thing for persons at this day, in this commonwealth, to assume different names in religion. Some who were accounted orthodox turn Socinians; and others who have been considered Socinians have turned orthodox. It has occurred to me that something of the spirit and characteristic of the two systems might be learned from the evidence that is furnished of the change. Without going into an examination of the tendency of the two systems, I will mention merely a few things that have fallen under my own observation. I have been acquainted with a good many who have turned Socinians. In most of them, there was very little *turning*, it is true. They were Universalists or avowed Deists before. In such cases the change was only nominal, and took place either to avoid the payment of taxes or to become respectable. Such would evince no transformation, they pretend to none. There have been some instances in which church members connected with orthodox churches have "gone out from them, because they were not of them." Now we must judge of a system by its influence, & what is the effect produced upon these converts? Do they pray more? Are they more strict in some family religion? Do they become more benevolent? Are they more meek, or spiritual or self-denying? In every instance the reverse of all this has been true. Humility as we understand it, is scouted—they become more worldly minded—more lax in their regard for the Sabbath, and in most instances give up family religion, or read some general and very indefinite prayer. While they pretend to be liberal Christians, they are now becoming actual persecutors of those members of their families who adhere to the truth. I could mention facts that would hardly bear a parallel out of the pale of the Catholic church.

The opposition to the truth they manifest in almost all cases is strongly marked. Their feelings become so estranged from every thing connected with orthodoxy, that, like the papists, they appear to justify themselves in misrepresenta-

tions. I do not honestly believe a decided Socinian can give an unbiased opinion on any subject, or of any person, connected with orthodoxy. To what are such people converted? They seem to have no strong attachment to any sentiment, or system of truths. Their union appears rather the result of opposition to evangelical religion. The things I have mentioned are no speculation

—they are palpable, and every one can judge for himself. I believe them to be true, all true; and I appeal to every observer of men if they are not so. Show me a Socinian convert, and take the words of Paul, describing the renovation effected by the power of the gospel, *old things have passed away, behold all things have become new*, and how would you judge? Do any speak of conviction of *any*, do any under their preaching appear like the Philippian jailor? How is it that those who have the Bible are so blind to this? My own opinion is they are profoundly ignorant of it. Do not believe they read it any more than I believe they pray. If they answer here, how can you judge hearts? I would ask them before God, it is not so? I am morally certain it is; and before I can be convinced to the contrary, I must be in another world or I must have another Bible.

In cases where persons have left the Socinians conscientiously, and have professed to have experienced the grace of God, how different. They have been brought to see and to feel the plague of their hearts—they have wept over sin and humbled themselves before God. They have prayed much and continue to pray—the Bible is their companion—they feel the full force of what was said by one in the gospel, *whereas I was once blind, I now see*. They love the truth, and can tell you what truth it is they love. They *long* Christians, not merely because they have left those whom they cannot acknowledge as such, but because they see in them the image of Christ. Their feelings toward those they have abandoned is not that of enmity, but compassion. They oppose their doctrine because they consider it mortally dangerous, a moral poison that will destroy the soul; but they love their *souls* and pray for them, and could make any exertions to save them. I have never known a Christian parent cast off a child because he turned Socinian; but I cannot say this of all Socinians. I cannot say, how I should feel if one of my children should turn Socinian, but I believe I should have occasion to fear the blood of that soul would be found in my skirts. Children properly instructed and governed and brought up in the fear of the Lord will seldom embrace such a fatal error. As I now feel, I would rather follow my daughter or my son to the grave, than to see them connected in life, (if unconverted at the time of the connection) with a determined Socinian. They are the brilliant of my favorite Shakespeare and the sublimity of Milton, what are they? But tapetum, tapers, that go out, when placed in the effulgence of that light which shines in the Gospel. The Epistles, particularly those of St. Paul, cannot, I find, be understood without a knowledge of the law of Moses, and of the Jewish institutions. I have commenced, and find it a study of vast interest. I am now on the 6th chapter of Exodus. But of all the books I have ever read, the book of Genesis contains the most instruction in the fewest words, I mean of history, biography, politics and philosophy.

it necessary to call on any other Bible Society than that of the *land of their birth*, to furnish them the means of printing the sacred Scriptures for all the Pagans who are desirous to receive them.

A LIFE MEMBER OF A. B. S.

MISSIONARIES AT THE SANDWICH ISLANDS.

An attempt has been made in the London Quarterly Review to prejudice the public against the faithful men, who are laboring to bring the natives under the full influence of Christian instruction and principle. The Review has endeavored to circulate the impression, that the American Missionaries are ignorant men, uneducated; and unable to explain the subject of their discourses; that they are intolerant bigots, who would be likely to require "their half-naked converts" to neglect the proper business of life, and to spend all their time in preaching, praying and singing. Extracts from "the Quarterly" are published in the New-York Enquirer, probably with the design of discrediting the Sandwich Mission.

The Rev. Elihu Baldwin, of New-York, has published a letter to the editor of the Enquirer, in which he gives his reasons for disbelieving the statements respecting the Missionaries. He speaks particularly of Mr. Bigelow, from a personal acquaintance, and considers him and his associates as men of education, of character, and of enlarged and philanthropic views.

He alludes to former attempts to injure the reputation of these Missionaries, by representing them as conforming, even in their manners, to the natives themselves. This slander was speedily corrected. Now the mode of attack is changed, and they are accused of unreasonable strictness. No doubt the unfriendly representations of "the Quarterly" will recoil on its editors to their disgrace. The disposition too of all those, who delight in debasing the work of Missionaries, or the character of Missionaries, and who would justify or excuse the licentious and indecent conduct at these Islands, of English or American sailors, deserves the most pointed reprehension.

Watchman.

THE BIBLE.

The following is an extract of a letter, from a gentleman of the law in a neighboring state, to his friend in this city. The writer stands high at the bar, and it is hoped he has recently come to the saving knowledge of the truth.

"After my return from B. I commenced the study of the Epistles, and have since devoted as my time for reading, intensly to the study of the Bible. What a treasure have I lost in the neglect of that book in years past! In other works, it is true, wit may sparkle and genius blaze, but what are they? What are the works of fancy, the brilliancy of my favorite Shakespeare and the sublimity of Milton, what are they? But tapetum, tapers, that go out, when placed in the effulgence of that light which shines in the Gospel. The Epistles, particularly those of St. Paul, cannot, I find, be understood without a knowledge of the law of Moses, and of the Jewish institutions. I have commenced, and find it a study of four heads; previous arrangements, order in council, public exercises, the spirit with which the whole should be conducted. The essay contained a number of important thoughts on the method of conducting ordinations; especially on assigning the parts, on the propriety and importance of examining the candidate, and on the spirit with which the whole should be conducted, a spirit of fervent prayer. The substance of the essay was thrown into a few resolutions, and ordered to lie on the table till next year, so that the destitute Churches of N. H. and those who need instruction will be none the wiser for the present.

The convention next attended to the question, *what can we do to promote temperance?* I was truly rejoiced to see a deep interest manifested on this subject; one which becomes the ministers of Christ, and accords with the spirit of the times. They invited Dr. Mussey to deliver in public, an address on intemperance, which he read the day previous, before the Medical Society of New Hampshire. This address I had the pleasure of hearing, on Thursday morning. It will be printed, and I shall not anticipate the author. It was a clear, judicious, appropriate, and firm defense of the principles of entire abstinence from the use of distilled spirit. He said it was not necessary in the treatment of a single disease; useless as a preventive of disease; and not necessary as a solvent for a single medicine; and might therefore with perfect safety be removed from the shelves of the apothecary, and the physician. It was written in an interesting and delicate manner, with an appeal to facts, which must disturb the conscience of the most hardened rum drinker; and excite every friend of his country to act in behalf of temperance. I hope the publishers will issue large editions of it, and that every citizen of New-England will read it.

After leaving the address, the convention passed a number of appropriate resolutions on the subject of temperance. One approving of the resolutions, passed by the Medical society, which acceded in spirit with the address; another binding themselves to abstain from the use of spirits, and to do all in their power to promote a reformation in this respect; another, recommending to the several ministers of the state to bring this subject before the churches for their concurrence, and to be more strict in their watch and discipline over this class of offenders, if they are found in the Churches.

An interesting sermon was preached in behalf of the widow's charitable fund by Prof. Howe of Dartmouth College, followed by a collection, the amount of which I do not know. This fund is managed by a board of trustees, appointed by the convention, and the income is appropriated to the relief of the poor widows of ministers. It has afforded a reasonable and most needed relief to many. Such a fund ought to exist in connexion with every denomination of Christians; or some way ought to be provided to relieve such wants. A worthy and pious widow, who has perhaps, for 40 or 50 years sustained the important office of a teacher and guide to the people, ought not to be permitted to sink into hopeless poverty and degradation. The honor of religion forbids it. Every feeling of humanity revolts from it.

The annual meeting of the New-Hampshire Colonization Society, which is auxiliary to the national society, was held on Thursday evening. Rev. Mr. Putnam, of Portsmouth, opened the meeting with prayer. The report of the Treasurer was read and accepted, from which it appeared that the society had received into their treasury during the past year, \$247 dollars, most of which had been paid over to the parent society. The report of the Managers was then read by the Secretary and followed by motions and resolutions, which were supported by addresses. The meeting was addressed by Samuel Fletcher, Esq. of this town; Rev. Mr. Root of Gilmanton, and Rev. Mr. Everett, of Londonderry. The report which was interesting, will soon be printed and circulated; the addresses were appropriate, the meeting well attended, and the officers of the past year re-elected.

Price, \$3 in 6 m. or \$2 50 in adv.

RELIgIOUS INTELLIGENCE.

For the Boston Recorder & Telegraph.

RELIGIOUS ANNIVERSARIES IN NEW-HAMPSHIRE.

Concord, N. H. June 27, 1827.

MESRS. EDITORS.—I have been a looker on for a few days past in this place, and will give some brief notices of what I have seen. Being no politician, I shall confine my remarks to those meetings and Anniversaries, which are designed to have a bearing on the moral interests of mankind. There is in N. Hampshire a Convention, which includes all the Congregational and Presbyterian ministers of the state, who are pastors of churches; and holds an annual meeting at Concord, on the week of Election. The business of this Convention is not very well defined. It possesses no authority over the associations and churches of the state; receives no business from them by way of appeal; and has no way of securing the accomplishment of any thing on which it may resolve. It discusses questions, passes resolutions, and recommends measures to be pursued by the churches. Its power is nothing, its voice feeble, and its counsels, I should think, to a great extent disregarded. It is however useful by making the clergy acquainted with each other, by exercising a kind of paternal watch over the churches, and by starting thoughts and questions, which may be of use to many. Perhaps this is all that can be expected from such a body, convened under the banners of Congregationalism. If the convention is in any measure inefficient, it is owing to its want of connexion with the churches; not to the character of its members, for I discovered among them many able men.

The convention met on Wednesday, at 10 o'clock, and opened with prayer. The first subject of importance was, *an essay on the best methods of conducting Ordinations and Installations*. The remarks of the writer were classed under four heads; previous arrangements, order in council, public exercises, the spirit with which the whole should be conducted. The essay contained a number of important thoughts on the method of conducting ordinations; especially on assigning the parts, on the propriety and importance of examining the candidate, and on the spirit with which the whole should be conducted, a spirit of fervent prayer. The substance of the essay was thrown into a few resolutions, and ordered to lie on the table till next year, so that the destitute Churches of N. H. and those who need instruction will be none the wiser for the present.

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PHILO.

SANDWICH ISLANDS.

From the Boston Daily Advertiser.

Six.—The Rev. C. Stewart, late a missionary at the Sandwich Islands, now in Boston, this morning received a circular letter, issued from the mission press at those islands, and distributed freely among foreigners resident there, and occasional visitors. I send the document herewith, and request that you would insert it in your next paper. I would ask permission to introduce it by one or two observations.

There have been not a few insurrections, of late, that the missionaries at the Sandwich Islands have interfered with subjects, which did not belong to them, and that they were doing no good to the natives. These things are very often asserted on the spot, much in the same way as it is often said among ourselves, that religion does not go in our own country, and that all profession of religion is hypocrisy. The assertion is entitled to equal credit with both cases.

The circular was designed to meet the principal allegations against the mission, without formally quoting and refuting them, and is signed by men who hold themselves responsible to the world for every word they have written. The six first paragraphs are ordinary missionaries, who, even within the circle of their personal acquaintance, several presidents of our colleges, the professors of our highest theological seminaries, probably more than five hundred among our most respectable clergymen, and many thousands among our most respectable citizens. Mr. Chamberlain is the superintendent of secular concerns. He went from Boston, where he is known to the members of several of our churches, and to many others. Mr. Ruggles is a teacher of youth, formerly of Brookfield, Conn., whose labours have been very useful on the island of Tassau, (Atoni.) This reference to the acquaintances of the missionaries is made for the purpose of enabling any man, who is ignorant of their character, to satisfy himself as to the degree of reliance, which may be placed upon their representations.

I am, Sirs, yours respectfully, JEREMIAH EVERTS, Boston, June 15, 1827. Cor. Sec. of the A.B.C.F.M.

SANDWICH ISLANDS, October 3, 1826.

To the friends of Civilization and Christianity.

Whereas differences of opinion have arisen, respecting the objects and operations of this mission, we feel it incumbent on us to state publicly the ends at which we aim, the means which we use to accomplish them, and the effects actually produced by our various operations.

The general object of the American Board of Commissioners for Foreign Missions, was early stated to the public to be, "To propagate the Gospel in heathen lands, by supporting missionaries, and diffusing a knowledge of the holy scriptures." In the year 1812, the legislature of Massachusetts gave their legal sanction to this object, and made a forfeiture of the funds of the Board, the penalty for unfaithfulness in the prosecution of it.

The instructions of the Prudential Committee of said Board, to their different missionaries, have developed in full the particulars of the object, which was only expressed in general terms in the act of incorporation.

The instructions and charge given to the members of this mission, were given in public, and have been widely circulated for the inspection of the world. In these we are commanded to "aim at nothing short of covering these islands with fruitful fields and pleasant dwellings, and schools and churches, and raising up the whole people to an elevated state of Christian civilization." And to effect this, we are instructed to use our exertions, "to introduce and get into extended operation and influence among them the arts, institutions, and usages of civilized life and society: above all, to convert them from their idolatries, superstitions and vices, to the living God."

These instructions are explicit and particular; and we here declare that they express our whole object. These we feel ourselves bound to obey; and in doing it we have no fear but we shall have the approbation of every philanthropist, as well as of every Christian.

The means which we have used to accomplish these ends, and which are now in a train of operation, are such as the public have a right to know, and we have no right or desire to conceal.

Persuaded that while the chiefs were untaught our instructions must be comparatively limited both in extent and influence, we have devoted much of our time to the instruction of the royal family and other leading persons in the nation. In these instructions we have made it our main object to "turn them from their idolatries, superstitions and vices, to the living and "redeeming God."

We have always felt most sensibly the difficulties in the way of introducing the arts, institutions, and usages, of civilized life and society; and have therefore kept far within the limits of our instructions on these subjects.

When we have been requested by the chiefs or people to give instruction or advice, we have uniformly and perseveringly withheld it on all points where we could not refer the decision of the question either to the scriptures, or to the uniform practice of Christian nations. But where the scriptures are plain, or the practices of Christians uniform, we have felt, and still feel, at liberty to speak with freedom, although we are opposed by the prejudices of the people, and the practices of the prodigies.

We have inculcated on the chiefs not only the common duties of morality, but we have also taught them that he who rules must be just, ruling in the fear of the Lord; and have endeavored to convince them that they are set for the punishment of evil doers, and for the praise of them that do well. We have told them that "as a roaring lion, and a ranging bear, so is a wicked ruler over the poor people." We have never dictated to them the particular punishment due to any individual person, or even any individual crime, believing that in doing this we should be intermeddling with that which belongs only to rulers. We have given them general principles derived from the word of God, together with scripture examples of their application; and when these have not been clearly understood, and they have asked further explanations, we have sometimes referred them to modern examples in Christian nations.—We have thus pursued one undeviating course, neither withholding instruction, nor interfering with their authority as rulers of the land.

We have not been blind to their defects, by which they have sometimes screened the guilty from deserved punishment, neglected their promises, and even encouraged iniquity. We have sometimes known of their childish, ill timed and improper punishments, and more improper threats. On none of these have we looked with indifference. But while we have with sorrow witnessed these things in those to whom we are sent as teachers, and whose intelligence, virtue, honor and happiness, we desire to promote; we have also felt, that should we interfere by direct and positive remonstrance and advice, we should not only go beyond the limits of our instructions, but should also incur the displeasure, both of the rulers themselves, and also of all those who are witnesses of our operations.

While we have thus been endeavouring, both from the scriptures and the example of pious kings, to point out to the chiefs their duty as rulers, we have also endeavoured from the same authorities, to inculcate on the people their duties as subjects. We have taught them that they "must needs be subject, not only for wrath, but also for conscience' sake," rendering to all their dues, tribute to whom tribute, fear to whom fear, and honor to whom honor is due; and while we have continually inculcated on our hearers, not only that they should be "not slothful in business, but fervent in spirit, serving the Lord," we have also distinctly held up the doctrine of the apostle, "that if any would not work neither should he eat."

We have to all, both chiefs and people, insisted

ed not only on a belief of the doctrines, but also obedience to the precepts of the Bible, including justice, honesty, integrity, punctuality, truth, purity, good order, union, kindness and peace.—These we have always told them, are signs of a good heart and evidence of a preparation for heaven. These are the doctrines and the duties which we have inculcated, not only from the pulpit, but in all our private instructions and intercourse with the chiefs and people. The press has been sacred to the same cause, and we appeal to all our candid observers, and to an enlightened public, whether the objects accomplished are not worthy the exertions we have made.

It is nothing that the vices of the drunkard & the gambler, with which the land was formerly almost overrun, should now be limited to a comparatively small number—that the observance of the Sabbath should be almost universal—that schools should be established in every part of the islands, and be attended by 25,000 scholars; among whom have been circulated more than 40,000 tracts, containing various texts of scripture beside the decalogue, and all inculcating the duties mentioned above? Is it nothing that nearly all of the chiefs and leading persons on the islands, and many others too, should be taught to read and write so as to correspond by letter? Is it nothing that thousands who formerly devoted their time to gaming, quarrelling, and the practice of iniquity in all its varied forms; and the thousands who wasted their days in idleness, should now be assembled in schools, and spend their leisure time in reading scripture tracts and listening to instruction? Is it nothing that a number of the leading persons in the nation, as well as several others of a lower rank, should publicly declare their belief in the doctrines, and render obedience to the precepts of the Bible? If all this is nothing, then we confess that our labors have been vain, and our object is proved unworthy the patronage of the wise or even the benevolent.

While we allude to these changes, we are far from being blind or indifferent to the barbarism, filthiness, duplicity, neglect, baseness, and other vices and crimes, which to some extent still remain, and which are more or less visible even to a transient visitor; neither do we vindicate, or in the least degree offer a palliation for these things. We only complain and remonstrate against those illiberal & unmanly charges, by which the mission is made accountable for the daily blunders, the childish actions, the long established customs, and even the inherent depravity of the people; and all forsooth because we attempt to make them better.

The doctrines and duties of Christianity, in which the church of England, the church of Scotland, the Presbyterian and other churches in America are agreed, are not adapted to correct the evils which exist in heathen nations;—if these doctrines and duties, when faithfully taught by precept and example, have no good influence to cure the evils of the human heart, and to promote virtue, order and happiness in society, then the missionary, and the philanthropist too, may sit down together in despair, and pronounce the evils among heathens incurable; for if these fail, we may challenge the wisdom of the world to devise a system of morals, and to propose any practicable measures, which will raise a savage tribe or a heathen nation from their native depravity, to a state of civilization and virtuous life.

If then we have mistaken the grand principles of reformation, or if we have taken a wrong step, we will be grateful to any man, who, in a friendly manner, will inform us of it. *If we have spoken or done evil, bear witness of the evil, but if well, why should we be smitten?*

From those gentlemen who reside or occasionally touch at these islands, we ask an investigation of our conduct. We do more—we challenge it.

We have here stated our whole object, and also the means we use to obtain it. We know that the cold hearted misanthropist and the superstitious heathen, will be opposed to the former, and will charge all the crimes and defects which still remain to the account of the latter.—But there are those around us, and who occasionally visit us from abroad, who can judge candidly. We request them to examine the above statements, and we, on our part, pledge ourselves, that if we may have a candid hearing, with witnesses, we will substantiate every thing which we here assert.

By the General Meeting of the Sandwich Island and Mission, at Kailua; signed by all the Members present from the five stations.

A. THURSTON, H. BINGHAM,

W. RICHARDS, JOSEPH GOODRICH,

JAMES ELY, LEVI CHAMBERLAIN,

ARTEMAS BISHOP, SAMUEL RUGGLES.

REFORMED DUTCH CHURCH.

The General Synod of the Reformed Dutch Church met at Philadelphia, June 6. The following particulars of their proceedings are collected from the Philadelphian and the New York.

Present, 36 Clerical, and 26 Lay Delegates.—The Session was opened with prayer by the Rev. John Ludlow, President of the last Synod, who also delivered a Synodical Sermon in the evening, from Acts iv. 32. The Rev. C. C. Cuyler, of Poughkeepsie, was chosen President; the Rev. Mr. Westbrook of Fishkill, Adversor; and the Rev. Messrs. Taylor and Hardenburgh, Clerks. The House being organized, the Rev. T. M. Strong, of Flatbush, Long Island, was chosen the Stated Clerk *pro tempore*, by reason of the absence of the Rev. Dr. Knob, on account of ill health.

The Rev. Ashbel Green, D. D. and Elder Alexander Henry, were recognized as Corresponding Members, from the General Assembly of the Presbyterian Church; and the Rev. John H. Smaltz and Samuel Helfenstein, from the German Reformed Church.

The Rev. Peter Labagh and Elder Stephen Vennelaer, were appointed Corresponding Delegates to the General Assembly of the Presbyterian Church, and the Rev. Wilhelmus Eltinge and John F. Schermerhorn, Delegates to the Synod of the German Reformed Church.

The members met every morning, during the sessions, for prayer; and set apart the afternoon of the 7th, as a season for special prayer for the elevation of the Spirit.

STATE OF RELIGION IN THE PRESBYTERY OF MISSISSIPPI.

[From their Report to the General Assembly.]

The Presbytery of Mississippi, to the Promotion of Temperance, was heard before the Synod; on which the Synod resolved, "that it cordially approves the object of the Society of which he is the Agent; and that it be hereby affectionately recommended to the Ministers, Consistories, and Congregations under its care, to promote the cause of temperance by precept and by example, and as one means of furthering this most benevolent object, to discourage the indiscriminate use of ardent spirits in family and in social circles."

Incest.—The subject of a man's marrying his deceased wife's sister, came before the Synod from the last meeting. This act is prohibited by the statutes; and the question was decided, 41 to 15, that it is inexpedient to make any alterations or modifications in them.

Missionary Society.—The Rev. Professor De Witt preached the annual Missionary Sermon before Synod, from Isa. xliii. 6, 7, and a collection amounting to \$72 36, was taken up in behalf of the Missionary Society, of the Reformed Dutch Church. The Rev. Wm. C. Brownlee,

D. D. was appointed to preach the annual Missionary Sermon at the next stated meeting of Synod, and the Rev. Samuel A. Van Vranken was appointed his successor. The funds of this society have been augmented, scattered churches have been gathered together, and precious souls have been brought into the liberty of the children of God.

Classis of N. Y.—The appeal from a decision of the Particular Synod of New-York dividing the Classis of New-York, by that Classis was sustained by a majority of 24 to 7.

New Church.—A Committee of Synod attended the laying of the corner stone of a new church, in the new village of Manhunk, about 6 miles up the Schuylkill. The Hon. S. Van Rensselaer gave \$100 to the object; A. Van Nest Esq. \$50; the spectators \$40. Address by the Rev. S. A. Van Vranken.

German Reformed Church.—Of this communion, which was represented in Synod by a corresponding delegate it is said, "The prospects of that large and interesting portion of Zion are unusually cheering. The Seminary of that Church is now in successful progress. The ministers are multiplying, and though, as is frequently the case in all Christian communities, the Report complains of lowness in many, yet the spirit of devotion has gone forth more extensively than in former years, and a powerful work of grace has blessed more than one section of the church."

Literary and Theological College.—The subscriptions for the support of the third Professor are in great forwardness, and the Literary Department is in full and prosperous operation. Increasing attention is paid to the education of young men for the ministry.

Profession of the Sabbath.—Synod adopted resolutions, lamenting the increasing prevalence of this sin, and calling on their churches and congregations to discourage it, particularly the running of public places, steam boats and canal boats.

Mission to Holland.—The Rev. J. Ludlow and P. Labagh were elected Agents, to proceed with all convenient despatch to Holland, to gain information relative to the state of the church there, and to solicit donations in books and money, in aid of the institutions at N. Brunswick. In case of their refusal or failure, the Rev. T. Dewitt and Rev. J. F. Schermerhorn were appointed their *secondi*.

State of Religion.—The committee on this subject say, "The most desirable harmony of views and unity of efforts prevails throughout our bounds."—The evils which they particularly name are, "the lackluster and worldly spirit of many of the avowed followers of Christ," neglect of family and public worship in some instances, visiting, amusements on the Sabbath, the want of a benevolent spirit and of brotherly love, neglect of the education of children, and conformity to the world. Out of the church, vice and immorality prevail and abound, in many places, and the gospel is without effect.

In the Classis of New-York, though there has been no special out-pouring of the Spirit, yet the stated administrations have been continued, and professing members are increasing in knowledge and growing in grace.

In the Classis of New-Brunswick, there is a general and increasing attention to the means of grace. In some of the congregations the state of religion is peculiarly gratifying. The church of Spotswood is rapidly increasing, and happily improving in all that constitutes the beauty of Christian society. The churches under the care of the Rev. C. C. Eltinge, have been remembered of God and blessed with an extensive revival. Forty members have been added to the church, and the work still continues.

The Classis of Long Island gives a cheering report. The Lord has looked on some of the churches, and blessed them in an uncommon measure. The church of Jamaica has enjoyed a pleasing revival, and twenty-six members have been added to the communion. In the congregation of Oyster Bay, twenty persons have obtained a godly hope, and many others appear deeply affected.

The Classis of Paramus, after speaking in detail of the existence of Catechetical and Bible Classes, and Sabbath School and Praying Societies, comes to this conclusion, that the churches are now more copious droppings of the Sanctuary than in former years.

The Classis of Schenectady, God has granted a copious out-pouring of his Spirit on the church under the care of the Rev. Mr. Slingerland. Between forty and fifty souls have renounced all for Christ, and a good state of feeling is now prevalent in the west. These considerations are painful indeed, and our grief has still been augmented while mourning over the death of five infant churches, which have literally died for the want of the means of grace. This may cause the enemy to reproach, and the friends of Zion to be disengaged. But we feel that it is no time to *slumber*—to hesitate, or *doubt*. Facts like these may well call us to mourn. And they should speak with such an emphasis as to reach the heart of every Christian, and awaken such a spirit of benevolence as has never been witnessed in our American Churches.

Yet, notwithstanding this moral darkness, we believe there is a redeeming spirit. O that some champions of the cross, would yearly come over and help us! Then might we begin to hope, that the wide spreading desolation would gradually become as a field which the Lord has blessed.

Then might our 15 churches scattered over a region of country 300 or 400 miles square, be favored with the ordinances of the gospel more than once in a year. Then might our rapidly populating counties 200 or 300 miles north and west of St. Louis, be visited by a minister of our denomination. Then might our benevolent institutions flourish, and the gospel be supported. Then, through the instrumentality of means, might dry bones be called to life, the moral energies of the west be *fed*, and the influence of piety extend to generations unborn.

In the Classis of Cayuga—Sandbeach and Ovid have been revived and strengthened.

In the Classis of Albany, God has smiled on his heritage. In the city of Albany a very hopeful state of things exists, and a considerable number have already submitted themselves to Jesus Christ.

In the Classis of Washington, good tidings reach us from Waterford and Winant's Hill. The church of Waterford has been much strengthened; thirteen souls have been added to the communion under the labor of the Rev. J. P. Labagh. The Spirit of God has arrested some souls at Winant's Hill, and awakened the church to earnest prayer.

God has pleased to do good in the Classis of Rensselaer. Appearances have been hopeful at Catskill. At Kinderhook, the church is agitating in prayer for the conversion of sinners. Clermont is not forgotten in God's thoughts of mercy. The spirit of prayer greatly rests on Scodac; and Abenah has enjoyed, and is enjoying, a sweet and blessed revival.

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several auspicious circumstances which promise the advancement of the Gospel—among these we might mention the increasing congregations which assemble in the Presbyterian church—the prospect of the immediate erection of a Bethel church, and the arrival of Rev. Mr. De Fenix, of the Evangelical church, Geneva, Switzerland, whose object is to preach the gospel in the French language; and measures have been taken by the French Protestants of the city for his permanent settlement. Christianity is treated by many with indifference and neglect, but open opposition is rarely manifested, and the number of families within the limits of this Presbytery, who would not professedly encourage some Christian denomination constitutes a small minority. We are indeed pained with the avowed followers of Christ, with awful violations of the Sabbath, gross profaneness and immorality, among those who make no profession of attachment to Jesus; but our adversaries are yearly diminishing in number and weight of deleterious influence. That brighter day is dawning upon us, when Jesus Christ shall have the heathen for his inheritance and the uttermost parts of the earth for his possession.

er goes so great a multitude at a Fourth of July Celebration—yet on the latter occasion, we heard of no one suffering from hunger or thirst, while there was not a quarrel in the streets, or a drunken crowd to be seen. But what a sublime contrast do the booths present on the afternoon of the Jubilee, and what a melancholy spectacle do the watch-houses present on the subsequent morning!"

It is pleasant to see the editors of political and miscellaneous papers, taking a decided stand against prevalent abominations; and we hope such a voice will not be unavailing, when it reaches our own city.

WORKS OF NECESSITY AND MERCY.

The Physicians of Middlesex county, Conn., have been assailed by ridicule and reproof in several papers, on account of their resolution lately published, not to visit the sick on Sabbath, unless satisfied that the nature of the case is such as to require immediate attention. One writer says, "it is their duty to visit patients as much on the Sabbath as on any other day; for which they have the example and precept of Christ." Another says, "they should have their licences taken from them forthwith." A third avers, that they "ought not to be trusted to administer to a lapdog," and "hopes their patients will enter into an agreement not to employ them on week days, and import some respectable doctors from another quarter."

Now we must be permitted to doubt, whether this condemnation is just. In the first place, these physicians expressly recognize their duty to go, when they know that immediate attention is required; and we are bound to believe they would go, if the least danger could be apprehended from delay, or if their assistance could remove or diminish present suffering.—In the second place, suppose a case is new, and their information defective, candor would lead us to judge that they intend to act on the safe side, and go to the patient.—In the third place, we suppose, when we first saw their vote, that they referred to cases with which they are previously acquainted, or of which they are informed beyond doubt at the time; to cases of a chronic nature, or of little danger; to cases where they do not go daily during the week time, and which can just as well receive attention on Saturday or Monday.—In the fourth place, there are many cases, which do not require immediate attention; such as those we have mentioned, and others. Many persons who are ill and need a physician's care, will pursue their business or pleasure through the week, and select the Sabbath to send for him and take medicine, merely to save time.—In the fifth place, it has been too much the practice of physicians to multiply their visits on the Sabbath, without necessity. Some, in country places, can better be seen by many people, and make a show of their practice by riding at the commencement or close of public worship. Some take holy time for this purpose, to devote more of secular time to gain or pleasure. Some ride much on that day, merely from inattention to the solemn obligations of the fourth commandment, and by following the practices of their neighbors and predecessors. There was therefore, as we believe, need of reformation, and we were much gratified to see combined endeavors to promote it. We still hope that newspaper obloquy will not deter the gentlemen concerned from their purpose, or prevent so good an example from being followed by others.

We believe it may be shown, that the Scriptures adduced to level the Sabbath with other days, in the practice of the physician, are misapplied. They justify and require him to go to the sick when *necessity* demands it, or when his visit on that day would be a greater mercy than on Monday. But they do not allow him to make the Sabbath a mere secular day; or to forego the enjoyment of the means of salvation to his own soul, when even the body of his patient would suffer no inconvenience and incur no danger by being neglected. And we should think there could be little danger that the enlightened physicians of our country will err on the side of neglecting their patients to observe the Sabbath. The temptations must be strong the other way, as their interest and reputation depend on their attending promptly and kindly on the calls which they receive. We therefore fear no evil from the resolution taken by the Middlesex Society, and hope it will be carried into full effect. Physicians are doing nobly in the warfare on intemperance; may they all combine to set their faces against the violation of the Sabbath.

For the Boston Recorder & Telegraph.

NORFOLK CONFERENCE, Ms.

A meeting of the Pastors and Delegates of the Churches within the bounds of the *Norfolk Association*, together with a delegation from the *Suffolk Conference*, was held agreeably to previous arrangements, at the Rev. Dr. CODMAN's meeting-house in *Dorchester* on Thursday, 14th inst.

The object of the meeting was, to learn the religious state of the churches—to stir up the minds of the brethren, and excite them to increased exertion for the promotion of vital piety—and to make arrangements for similar meetings in future, if it should be deemed expedient.

The meeting was organized at 10 o'clock A. M. by the choice of Rev. Dr. Codman, Moderator; Rev. J. Bent, and Rev. J. Perkins, Scribes. After prayer by Rev. Dr. Homer of Newton, a succinct statement was made by the several delegations, of the present condition of the several churches, and their prospects.

In the afternoon, a public service was held, in which prayers were offered by Rev. Mr. Perkins and Rev. Mr. Curtis; a brief narrative of the state of the churches, drawn up from the accounts given in the morning, was then read by Rev. Mr. Storrs, Chairman of a committee appointed for the purpose, & a verbal statement of what the Lord is doing within the bounds of the *Suffolk Conference* was made by Rev. Mr. Wisner. This was followed by an appropriate sermon from the Rev. Dr. Beecher, and by the administration of the Lord's Supper to as many as 600 communicants from the several churches. In these latter services, the Rev. Messrs. Codman, Sheldon, Fay, Jenks, Wisner & Gile took a part. It was a season of great solemnity and deep interest—a time of love, during which many, and it is hoped, all, were able to say sincerely, "it is good for us to be here." Among the spectators as well as the communicants, there were many indications of awakened feeling—and none who were present could doubt that the Lord was there, of a truth.

At an adjourned meeting of the Pastors and Delegates, it was determined to be expedient, that similar meetings should be held twice a year—and a committee of three, Rev. Dr. Codman, Mr. Storrs, and Dr. Alden, were appointed to fix the time and place of the next meeting.

In the twelve churches connected in the Conference, viz. Abington, first parish, Northbridge, water, Southbridge, Weymouth, Braintree, Weymouth, north parish, Randolph, east parish, Randolph, west parish, Milton, and Dorchester, second parish, as nearly as could be ascertained, there are 1465 communicants, of which but 46 have been added the past year. Bible classes are formed in all the societies, except two or three, and the number of youth who attend them is between four and five hundred. In the Sabbath Schools, there are nearly 1200 children, 200 teachers. The largest schools are in Dorchester and Easton—the former containing 175, the latter 150 children. The interesting fact is, that a member of the delegation from one of the churches, that of the children who attended the Sabbath School under his superintendence in 1819, twenty-one had since become hopelessly pious, while, as far as he could learn, not a child of the same age, who neglected the Sabbath School, had yet been made a subject of divine grace. In another instance, it was stated that 20 Sabbath School children attend an inquiry meeting, and half of them are regarded as

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POETRY.

The following article was published in the 2d No. of the *Youth's Companion*; but as several errors escaped notice, owing to the hurry of Election week, when it was printed, we consider it due to the author to give it a correct insertion in the Recorder.

From the *Youth's Companion*.

BETTER MOMENTS.

My mother's voice! how often creeps
Its cadence on my lonely hours!
Like healing sent on wings of sleep,
Or due to the unconscious flowers.
I can forget her melting prayer
While leaping pulses madly fly,
But in the still unbroken air
Her gentle tone comes stealing by,
And years, and sin, and manhood flee
And leave me at my mother's knee.

The book of nature, and the print
Of beauty on the whispering sea
Give eye to me some lineament
Of what I have been taught to be.
My heart is harder, and perhaps
My manliness hath drunk up tears,
And there's a widow in the lapse
Of a few miserable years—
But nature's book is even yet
With all my mother's lessons writ.

I have been out at eventide
Beneath a moonlight sky of spring,
When earth was garnish'd like a bride,
And night had on her silver wing—
When bursting leaves and diamond grass,
And waters leaping to the light,
And all that make the pulses pass
With wilder fleetness, throng'd the night—
When all was beauty—then have I
With friends on whom my love is flung
Like myrrh on winds of Araby,
Gaz'd up where evening's lamp is hung,
And when the beautiful spirit there,
Flung over its golden chain,
My mother's voice came on the air
Like the light dropping of the rain—
And resting on some silver star.

The spirit of a bended knee,
I've pour'd her low and fervent prayer
That our eternity might be
To rise in Heaven like stars at night
And tread a living path of light.

I have been on the dewy hills,
When night was stealing from the dawn,
And mist was on the waking rills,
And tints were delicately drawn
In the grey East—when birds were waking
With a low murmur in the trees,
And melody by fits was breaking
Upon the whisper of the breeze,
And this when I was forth, perchance
As a worn reveller from the dance—

And when the sun sprang gloriously
And freely up, and hill and river
Were catching upon wave and tree
The arrows from his subtle quiver—

I say a voice has thrill'd me then,
Heard on the still and rushing light,
Or, creeping from the silent gloo
Like words from the departing night.

Hath striken me, and I have press'd
On the wet grass my fever'd brow,
And pour'd forth the earliest
First prayer, with which I learn'd to bow,

Have felt my mother's spirit rush
Upon me in byepast years,

And yielding to the blessed gush
Of my ungovernable tears,

Have risen up—the gay, the wild—
As humble as a very child.

tions I have above glanced at and recommended
would be both grateful and useful to many others
besides.

PEREGRINUS.

CHRISTIAN BENEVOLENCE.

The following schedule, which we have prepared chiefly from official documents, presents, at one view, the receipts of the principal Benevolent Societies of our country, during the year embraced in their last annual Reports, and also during the year preceding:

Names.	Yrs. commences	1825-6	1826-7.
Ed. Soc.	May	\$12,903.09	\$73,426.90
Am. Bd. of Miss.	Sept.	63,324.54	67,401.92
Am. Bibl. Soc.	May	51,329.94	61,761.82
Am. S. School U.	May	12,499.88 abt.	42,999.00
Am. Tr. Soc.	May	10,400.72	30,413.01
Am. H. M. Soc.	May	11,804.00	18,140.76
Am. Col. Soc.	Jan.	10,936.04	15,963.87
A. Bd. H. Miss.	May	7,108.145	10,987.31
Am. Ed. Soc. Box.	May	6,323.05	10,304.40
Prov. Ed. Soc.	May abt.	8,000.00 abt.	8,000.00
Meth. Miss. Soc.	April	4,908.22	6,512.29
Miss. Soc. of Ct.	Jan.	4,969.00	6,215.65
Ref. D. Miss. Soc.	May	2,577.93	3,528.24
West. Dom. Miss. Soc. [Formed June 7, 1826.]	12,577.68		
Am. Jews Soc.		8,595.00	1,266.40

\$214,627.41 \$361,504.54

Deducting from the latter sum, \$5,640.99, which was paid over by the American Tract Society at Boston, to the American Tract Society at New-York, (of which it is a branch,) and so is included among the receipts of both,—we find the total amount contributed to the above named fifteen Societies during the year embraced in their last Reports, to be **three hundred and fifty six thousand, one hundred and sixty three dollars, fifty five cents**; and the total increase above the receipts of the same Societies the year preceding, **one hundred and forty-two thousand, five hundred and thirty six dollars, fourteen cents**.

This result will probably surprise others, as it has ourselves. It indicates an advance in the cause of Christian charity, such as perhaps was not anticipated, even by those best acquainted with the religious movements of the age.

* Including 60 scholarships of \$1000 each.

† Including \$14,000 for the Society's House.

‡ We have no means of ascertaining the sum precisely. The receipts for three years, ending May, 1826, amounted to \$17,700.25. We have taken two-fifths of this amount as about the probable income of the third year, viz. \$7,100.14.

† The difficulty of determining these sums definitely, arises from the fact, that not all the Auxiliaries have usually made returns: each being allowed to expend, under their own supervision, such part of their funds as may be found expedient.

N. Y. Obs.

TRIBUTE OF PRAISE.

The following interesting incident at the close of a funeral sermon, delivered by the Rev. Mr. Oliver, after the death of the Rev. Adam Gibb, of Edinburgh, in the church of the deceased, is related in the last Reformed Dutch Church Magazine:

"When he had finished the sermon, he was proceeding to pronounce his character and eulogy. He made a long pause. He attempted to speak what he had prepared; but the venerable gray-haired pastor was unable to utter a word. He covered his face with his hands, and wept with the weeping audience. He dried up his tears, and once more raised himself up to pronounce the eulogy. Again his voice was stilled. He bowed down, and wept for several minutes. A third time the aged pastor of Linlithgow attempted to pay the last tribute to one whom he loved as his own soul. But he burst again into tears, and wept aloud. The whole audience melted into tears, and the most of them sobbed and wept. And after a long silence, interrupted by sighs and groans, the clerk rose and gave out the 15th verse of the 116th Psalm, (Scottish version,) 'Dear in God's sight is his saints' death,' &c., and the mournful melody of "Old Martyrs" flowed from the lips of two thousand weeping people. It was without affectation and without design. And it was one of the most touching and eloquent perorations, perhaps, which ever closed a funeral sermon over departed piety and worth."

ROY.

GENERAL MISCELLANY.

From the *Charleston Observer*.

CHARLESTON, S. C.

MR. EDITOR.—I hardly know a subject that ought to be more grateful to the feelings of those for whom such a periodical as the "Observer" is designed, and who must be supposed to take the greatest interest in its support and circulation, than an exhibition of the comparative religious and moral improvement which has taken place in this community, within a period of ten or fifteen years. To those who are constantly on the spot, this moral or religious melioration may not be so sensible, because it has been so gradual as to be scarcely perceptible from week to week, or from month to month. But to those who have been more favorably situated for making a discovery of this nature, from the fact of their visiting the city at different times, and with the interval of several years between each visit; the improvement, as I have heard more than one or two of them, in agreement with myself, more than once or twice assert, is both observable and obvious. It has taken place in almost every subject and circumstance, and on almost every occasion, immediately or remotely connected with the moral character and habits of the natives or state residents of Charleston. It is evident in the churches by the numbers that attend them, and the degree of decent and respectful, and we would hope, profitable attention which is paid to the ministrations of the house of God. It is demonstrable in the increased observance of the Sabbath, both as to the numbers that pointed respect to that day, and the greater variety of particulars, in which that deference is manifested—in the measures which have been, in some instances, originally adopted by the civil authorities of the city, and in other instances, sanctioned by their countenance, and patronized by their power, to suppress outward and visible violation of that holy day. It is apparent in the decline of public amusements and scenes of dissipation, their increasing unpopularity, and the extreme difficulty which their warmest advocates find in obtaining for them even a tolerable share of patronage, though the daily newspapers groan under the burden of their communications in applause and recommendation of their favorite idols. It is visible, if not in the actual decrease of intemperance, swearing and other vicious habits, (though I am of opinion that even this may be asserted without fear of reasonable contradiction,) yet certainly in the retreat of these crimes from public observation, that some place of secrecy may be found for their commission.

I feel solicitous, Mr. Editor, that some one whose more minute and extended observation of men and things qualifies him in one respect, and his talent in using "the pen of a ready writer," fits him for it in another, would take up this subject deliberately and discuss it fully. It would certainly, exceedingly strengthen the hands and encourage the hearts of those benevolent individuals and associations, who are devoting time, talents, substance and influence in various ways to the improvement of the morals of the community—it would give to those at a distance, who, either through want of information misunderstand, or through a worse motive, misrepresent us, a fairer and more correct view of the real state of things among us; and even in our southern region generally, it may be instrumental of much good. Having concluded to take up my permanent residence in a city, of which I am not a native, and wishing to identify myself with all its dearest efforts and interests, such a delineation

of the *Boston Recorder* and Telegraph.

WOE UNTO THEM THAT CALL EVIL GOOD."

Isaiah v. 20.

Did you ever hear your friend traduced for that which he is, but you were guilty of, and remain silent, and still to the world and to him, call yourself his friend? Did you ever know of a bargain, by which you might receive a trifling benefit; but which, by certain circumstances, would be of ten times greater advantage to your neighbor; and did you keep it secret from him, make the bargain and receive the trifling benefit, and still mentally call yourself a man of benevolence?

Did you ever, on finding an article of value, (though your conscience would not allow you to be entirely silent on the subject,) secretly wish the owner might never appear to claim the property; and yet flatter yourself you were willing to "render to all their due," and that you were under the influence of the Saviour's injunction, "Whatsoever ye would that men should do to you, do ye even so to them?"

Do you, who consider Saturday evening as holy time, generally begin worldly conversation on sabbath evening, earlier than you began your devotional exercises the preceding evening; and yet feel no compunction for this daring inconsistency?

You, who would shrink from showing the slightest appearance of disrespect and ingratitude to a fellow being who had done you a single act of kindness; do you never appear in the house of God, in the very attitude of prayer, and pro-

fess to be a disciple of Jesus when your mind is wholly engrossed by some secular concern; and still feel no concern for the safety of your soul?

B. For the *Boston Recorder* and Telegraph.

A NEW PRACTICE.

A most remarkable practice is beginning to be introduced, against which as a singer and a Christian, I beg leave respectfully to protest. It is the taking of a contribution during singing. Surely those who practice it, do not consider singing as either music or devotion. The chinking of the change is neither in tone nor in time. As to devotion, it would be just as well to say, "Let us pray, and while we are engaged in prayer, the deacons will take up a collection for the benefit of—"

This is another evidence of the low state of sentiment and feeling on the subject of sacred music, even among those who are themselves aware of the declension. From so respectable sources have these directions come, that although I felt distressed, it was a long time before I could ascertain what was the matter. But the moment I caught a glimpse at the difficulty, I perceived the thing to be abhorrent, both to musical and devotional feeling; an affront to those who sing, and Him to whom the song is addressed. We must have a great revolution in musical taste and sentiment.

HOUSE OF INDUSTRY, BOSTON.

The Directors in their late report, state that within the year, 609 persons have been admitted 410 discharged, 198 deserted, 99 died, and that 408 are still inmates. The property on hand amounts to \$12,863, and \$500 is due the city from other towns for the support of their poor.

The state has paid \$7,552 during the year for the support of its poor, and it is estimated that the expenses of State Paupers from Jan. 1 to June 1, will exceed \$3,000. Many improvements have been made on the farm; by building around it a strong stockade fence, digging drains and reservoirs and by altering the location of some of the out buildings. The old fort near the sea shore has been levelled and prepared for cultivation, 300 fruit trees have been set out, and an accurate survey and plan of the whole premises taken.

The value of the crops raised last year, is estimated at \$2,448; and more than \$1,600 have been saved to the city by the buying, fattening and slaughtering of cattle and hogs.

The committee, in conclusion, advert to the method, good order and progressive improvement which prevail, and trust that under the protecting care of Divine Providence, the Institution may continue to be an Asylum for the virtuous, aged, infirm and industrious poor.

TEMPERANCE DEPARTMENT.

MASSACHUSETTS MEDICAL SOCIETY.

At the annual meeting of the Fellows of this Society convened from all parts of the Commonwealth, the following preamble and resolutions were adopted with great unanimity and ordered to be printed. All the resolutions, with one exception only, passed *nemine contradicente*.

Whereas, There is reason to believe that the habitual and intemperate use of ardent spirits is often the consequence of an opinion that such liquors contribute to the health of man;—and

Whereas, It seems to be a duty peculiarly belonging to this Society to oppose and correct so insidious an error;

Therefore, Resolved, 1st, That in the opinion of this Society, the constant use of ardent spirits is not a source of strength and vigour, but that it is generally productive of weakness and disease.

Resolved, 2dly, That this Society agree to discourage the use of ardent spirits as much as lies in their power; and for this purpose, to discontinue the employment of spirituous preparations of medicine whenever they can find substitutes; and when compelled to use them for any great length of time, to warn the patient of the danger of forming a unconquerable and fatal habit.

Resolved, 3dly, That the excessive and constant use of wine is, in the opinion of this Society, a cause of many diseases; and that though it is useful in some of them, as in the stage of weakness, it is often the case that these cases are often carried too far and continued too long.

Resolved, 4thly, That in the opinion of this Society, the most salutary drink for the general use of man is water; and that even this pure liquid must be employed in a rational and discreet manner, especially in hot weather; and that if we were called on to recommend some drink of a more stimulating quality, we should advise the use of malt liquors.

Resolved, lastly, That this Society will use the skill of its members, in ascertaining the best modes of preventing and of curing the habit of intemperance; and that for this purpose, a premium of Fifty Dollars shall be offered for the best dissertation on the subject; which after being approved by the Counsellors, shall be read at the next annual meeting of the Society and afterwards printed; and that the authors be requested to point out the circumstances in which an abandonment of the habitual use of stimulants, drinks, dangerous, and also the effects of the use of wine and ardent spirits on the different organs of the animal economy.

To carry into effect the last resolution, the subscriber gives notice, that the Counsellors have directed that all dissertations must be sent to him, post paid, on or before the first of March 1828, and that each must be accompanied by a sealed paper containing the name of the author; and the premium will be paid to the successful candidate in money or by a medal or a piece of plate at his option. G. S. HAYWARD.

Recording Secretary of the Mass. Medical Society.

BOSTON, June 9th, 1827.

Printers of newspapers are respectfully requested to insert the above.

For the *Boston Recorder* and Telegraph.

HINTS TO MY NEIGHBORS.

Some of my neighbors still say to me by their conduct, your plan of living is not practicable. Your foregoing remarks have more particular reference to farmers, and men in private life. But, says Mr. C. —, I am treating a large building, and have in my employment common laborers, bakers of stone, carpenters, housewrights and masons. All these are in the habit of drinking ardent spirits. They are good workmen, and if I do not let them have grog, they will immediately leave me, and enter into the service of others, who will comply with their wishes; and I can never finish my house. Under such circumstances, let the employer become "a preacher of righteousness," and settle subject before his men in its true light. If he can convince them, that he is not influenced by covetousness, but by an impious sense of duty, in most instances he will be successful, do it fellow creatures a great kindness, & have an improving conscience. If after all, he should fail, and must employ men of bad habits; it would be incumbent on him to make a particular agreement with his workmen. If they will have poison, let them procure it, and then he will not be a partaker of their sins.

Do you, who consider Saturday evening as holy time, generally begin worldly conversation on sabbath evening, earlier than you began your devotional exercises the preceding evening; and yet feel no compunction for this daring inconsistency?

You, who would shrink from showing the slightest appearance of disrespect and ingratitude to a fellow being who had done you a single act of kindness; do you never appear in the house of God, in the very attitude of prayer, and pro-

cess to be pursued by all overseers, who are engaged in making turnpikes, canals, railways, bridges, or building wharves, dams, mills, manufactorys, and sanctuaries. All this, however, would be wholly unnecessary, if the public attention were aroused, and properly directed to the evils of intemperance. If sober men had a feeling and lively sense of the awful ravages, which ardent spirits are constantly making in our land, and view the subject in all its bearings and consequences, as they ought; they would refrain from, and avoid it, "as the pestilence, that walketh